NO REMISSION WITHOUT REPENTANCE,

Nor will a bare CONFESSION,
WITHOVT
-A real forſaking of SIN,
Avail to the averting God's heavy VISITATION and JUDGMENTS from this Nation
OF

ENGLAND:

The Cauſe whereof being ſomewhat more fully declared herein, then is confeſſed in the FAST which was appointed for the averting of the ſame heavy Viſitation.

And this concerns both the Rulers, Clergy, and People of *London* and *Weſtminſter*, and all parts of this Realm to look into, and lay to heart, who are concerned in the obſervation of the ſaid faſt, to conſider what fruits they bring forth; And whether the end of the true Faſt be anſwered by them, yea or nay, according to *Iſa.* 58.

Printed in the Year 1665.

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No Remiſſion without Repentance.

FIrſt, In the Book concerning the order of Faſting, for the averting of God's heavy Viſitation upon many places of this Realm; which Faſt was appointed to be obſerved within the *Cities* of *London* and *Weſtminſter*, and places adjacent, on *Wedneſday* the 12*th.* of *July* (ſo called) and both there and in all parts of this Realm, on the firſt *Wedneſday* in every Moneth, *&c.* Theſe following Confeſſions and open acknowledgements of the cauſes of this heavy Viſitation, are very remarkable, and ſeriouſly to be laid to heart, by both Rulers, Prieſts and People, who are concerned therein, as that with ſpeed they ought to repent and turn from thoſe cauſes, and endeavour the rectifying of what hath been amiſs, and make reſtitution while yet there remains a little ſpace of breathing, that ſo thereupon, both this temporal Judgement, and eternal wrath and miſery may be eſcaped, where yet there remains any place of repentance.

Obſerve, that in the warning given of the Faſt, its given in theſe words, *viz.* **And with penitent hearts to pray unto God to turn theſe Plagues from us, which we through our unthankfulneſſe and ſinful lives have deſerved,** &c. And eſpecially they are to take heed that they ſpend not the day, *viz.* of the Faſt, **in plays, paſtimes, idleneſſe, haunting of Taverns and Alehouſes, laſcivious wantonneſſe, ſurfeiting or drunkenneſs, for which and other ſins of our Nation, the heavy diſpleaſure and wrath of God is fallen upon us.** And that among the Prayers in the Letany to be ſaid by the People after the Miniſter, its thus confeſſed, *viz.* **For our tranſgreſſions multiplied againſt thee as the ſand of the Sea ſhore, might juſtly bring over us a deluge of thy wrath; the cry of our ſins that hath pierc'd the very heavens, might well return with ſhowers of vengeance upon our heads, while our earth is defiled under the inhabitants thereof, what wonder if thou commandeſt an evil Angel to pour out his Vial into our Air to fill it with infection, and the noyſom Peſtilence, and ſo to turn the very breath**

350 of our life into the favour of death unto us all, &c. O let us live, and we will praise thy Name, and these Judgements shall teach us to look every man into the plague of his own heart, that being cleansed from all our sins, we may serve thee with pure hearts all our dayes, &c. Now as for these Confessions before, they are very true and remarkable; and these great abominations and crying sins, which greatly abound in this Nation, both among Priests and very many of their followers and upholders, have greatly provoked the most High, and grieved his holy Spirit, and vexed the righteous souls of his people, who cannot joyn nor have unity with such a Church and Priesthood as this, that's guilty of such gross iniquity and provocations against God, as these mentioned are; which have even pierc'd the very Heavens, which whilst you (that are so deeply concerned herein, do pray to be cleansed from all your sins, and to serve God with pure hearts all your dayes) do neither really endeavour so to be cleansed, by ceasing to do those wicked acts whereof you are guilty, and inclining to the witness of Truth in your consciences, that in secret reprehends and reproves you, nor yet believes that such a state is attainable in this life by any, as the being cleansed from all your sins, and serving God with pure hearts (for your Priests believe it not, but oppose it, though they pray for it) how can you but have the Plague in your own hearts, they being given up to rebellion and hardness? and how can you but fear death and destruction, which many both of the lofty and proud ones, Priests and People are greatly surprised with the fear of, who thereupon have fled from these Cities of *London* and *Westminster*, and have left the poor and oppressed in it, where many of the servants of Christ called *Quakers* do still lye in prisons and nasty holes, meerly for their conscience towards God, for assembling together in his fear, and worship in Spirit; for which many are sentenced for *Banishment* into strange and forreign remote Plantations, from their native places and Relations, and endeavours have been much used for the transporting of them (some of which being already Shipt away from hence) Oh, the great *oppressions*, and both *unchristian* and *inhumane proceedings* and usage that many have met withal upon this account, both by their long imprisonment, and so many being crouded together in prisons nigh a year after they were sentenced, that for want of convenient room and accomodation, being so crouded up and oppressed in such

ſuch naſty holes and places of cruelty and ſlaughter, this hath occaſioned the death of many innocent perſons, both Men and Maids. Oh! do not theſe *inhumanities*, *cruelties* and *oppreſſions*, even pierce the Heavens? and ſhould you not have confeſſed this your *great crying*, and *Land-ruining ſin of perſecuting and deſtroying the poor and innocent people of God*? though you have omitted that among your Confeſſions, yet you cannot clear your ſelves in the ſight of God herein, but his witneſs will purſue you whither ever you go; and as if there were not cruelty enough uſed to deſtroy the innocent in priſons, or as if the deſtroying of them here, in this City and Nation, would be too much taken notice of where they and their innocency is known.

Another courſe is lately taken with near 60. of them, tending more ſpeedily and biddenly to deſtroy & kill the poor innocent Lambs, in their being forced on Ship-board by rude ſouldiers and others, into an *inſufficient old leaking Veſſel*, intended for their Tranſportation, where they cannot lye dry in their beds, and where alſo the deck is ſo low over them, that they are fain to creep under it; ſince which four of the Priſoners, died on Ship-board, and many more of them are ſick; and this was ſince the obſervation of the ſaid Faſt: but do you think that this Faſt or obſervation of a day, will either avert God's heavy Judgements, or be accepted of him, whilſt his innocent ſervants are thus perſecuted as ſheep for the ſlaughter, for the true and ſpiritual worſhip, when inſtead of looſing their bands, and removing their heavy burthens, and letting them who are oppreſſed go free, their bonds and burthens are made ſtronger and heavier, when as you ſhould have removed their heavy burdens, and releaſed them out of priſons, which you have not, ſo as the Cry of their ſad ſufferings remains againſt you; when as the Lord ſaid by his Prophet, *Iſa.* 58. *Is not this the Faſt I have choſen, to looſe the bands of wickedneſs, to undo the heavy burdens, and to let the oppreſſed go free, and to break every yoak? Is it not to deal thy bread to the hungry, and to bring the poor that are caſt out to thy houſe, and to cover the naked*, &c. But where is this Faſt obſerved among you? and how do you manifeſt any forſaking of theſe great evils which you are guilty of, which your bare Confeſſions, without a real forſaking of them, will never obtain Remiſſion to you at the hand of the righteous God. And, Oh the the hardneſs of heart, and want of pity and Chriſtianity, that is

in

352 in this Nation amongst men one to another in these times of *distress* and *calamity*, and how far they are from observing the true Fast wherein there should be a fasting from *strife*, *cruelty* & *oppression*, which causeth the Land to mourn, and greatly incurs the displeasure of God against this *City* and *Nation*, whilst as is confessed in the order of the said appointed Fast, concerning the misery and distress of a number of hungry souls in many places, either almost starving for lack of food, being sick with eating unwholsom meats, as it's said, so that even hardness of heart is greatly apparent in the members of *Englands Church* one against another, who are not willing either to harbour or entertain one another in their houses in times of distress; the *Egyptian fear* having so universally seized upon the spirits of men in this day, and even the *dread* and *horrors of death* pursues the guilty on every hand. Oh! that men would be awakened to see what poverty, *miseries* and *calamities* approach this *City* and *Nation* which (if the Lord prevent not,) will greatly make for its undoing, which are occasioned through their great provocations against God, which though they neither repent nor reform, yet are made to confess them in part, as the cause of Gods anger now appearing against them: As also in that Exhortation fit for the time (as is said) annexed to the Prayers in the said Book, in these words, *viz.* **In these evil dayes of ours, our transgressions in number more, and in degree more haynous then those of Israel, have filled full the measure of iniquity, and caused God to fill full the cup of his wrath, and given us the deadly wine to drink: The people of Israel required meats for their lusts, and the people of England nourish their lusts for their meats, giving over themselves to surfeiting and drunkennesse; and as those that make their belly their God, and their glo[illegible] shame, are become a by-word to neighbour Nations, fo[illegible] and belly-chear,** &c. Which Confession is very true up[illegible] of this Nation, but especially of the Priests, who many of them are leading Examples to the people, both in *Gluttony* and *Drunkenness*, &c. making their belly their God; insomuch, that many of them are become the common and Table talk therein of the vulgar sort, who are their own followers: so that we are not to be blamed, nor ought to be *persecuted* as we are, for not joyning with them in worship, or not conforming with them, they being thus *filthy* and *abominable* in their lives and conversations; so as men

men cannot in truth nor reason look upon that to be a true Church, that's either made up of such Members, or hath such for its Leaders: And now if after the Bishops and Priests have laid down these gross evils mentioned, which are in their own Church, as the cause of Gods displeasures in sending forth this *Pestilence*, they would lay the cause elsewhere, upon all the *dissenters* from them, and so put it from themselves, or any of them, and say it's because they have not rid the Nation of (or banished) the *Quakers* and other Sectaries, that strive with their Princes and Priests (as is said) &c. This will neither clear, nor yet cover them, whilst both their own Confessions here mentioned, and the great fear of death by this Calamity that hath surprized many, of both the Priests and their followers (divers of the great Priests of *London* being fled upon it, and left their Flocks, and left poor Curates, or such like Hirelings behind them) this doth manifest how deeply they are concerned in the cause of the present *Calamity*. As also its apparently unrighteous and false judgement to impute the cause to their not sending the *Quakers* out of the Land, when as this *Pestilence* did not appear in this City (nor was this Nation troubled with it for several years before) till there was a going about to banish Us called *Quakers*; and for the accomplishing whereof, our *Persecutors* have not been wanting in their endeavours: howbeit, as they have encreased their cruelty against us, the Plague hath encreased, and the Lord hath apparently many times, crossed, obstructed and confounded them in their undertakings, when they have gone about to send some of us away, though hardness of heart, pride and violence hath so much taken place, that they will not see, but pursue and persecute the Innocent, till their *Plagues* and *Calamities* be increased upon them to their ruine, if they stop not, in these harsh and cruel proceedings against us, who are Innocent and clear from any sedition or evil deportment, either against *Prince* or *Nation*, though very unjustly we have been often accused in this particular, and almost upon every flying report of any sedition or Plot, we have been the people liable to suffer, and unjustly to be imprisoned, without any ground, reason, or absolute colour thereof against us; but herein we partake of the Son of God his sufferings, who was proceeded against, even to death, by his persecutors, not only as a *Blasphemer*, but as a *seditious Person*, as making himself a King, and so for being an enemy to *Cæsar*, when

whereas his Kingdom was not of this world; ſo the Prieſts and
354 Rulers joyned together in Enmity againſt him, and he was hated by them without a cauſe, as we are. And although it has been cuſtomary to the Prieſts in our age to exalt themſelves over others by the help of the Magiſtrates, and to mix their own intereſts with the *Princes* (accuſing people with ſtriving with their *Princes*, and with their Prieſts) and ſo to accuſe others with ſedition, as if they were clear themſelves; yet, who have been more forward to preach up War, and louder Trumpets to ſtir the people up to fight then many of them have been? When they have been jealous that, that ſide would not ſerve their turn, that, they have preached againſt and curſed; as alſo, upon every change of Government, how have they turned their tale, and changed their form of Worſhip, and endeavoured to ingratiate themſelves into favour with them that were (or like to be) the uppermoſt, and all for their own ends; let the Nation herein teſtifie againſt them.

Again, its thus confeſſed, *viz.* **In ſum, the holy Word of God, and the Miniſtry thereof, is not juſtly reverenced, but deſpiſed; his holy Sacraments either totally neglected or abuſed in many places, neither rightly adminiſtred nor received, &c. The holy Service and publick worſhip of God, in the beauty of holineſs, not frequented as it ought, &c.**

To which I ſay, indeed it's very true; the holy Word of God, and the true Miniſtry, (which is not of man, nor by man, but appointed and ſent of God) has been very much deſpiſed, and the true Miniſters *perſecuted* and *impriſoned*, by the means or cauſe of ſuch as are made Miniſters by the will of man, and their upholders, who are like Prieſts and like people, many of them given to ſurfeiting drunkenneſs, making their belly their God, and to idleneſs, haunting of Taverns and Alehouſes, lacivious, wantonneſs, *&c.* as is confeſſed, whom we cannot look upon to be in the beauty of Holineſs, nor in the holy ſervice or worſhip of God therein; for who can bring a clean thing out of an unclean? And as for the word *Sacrament*, it was reckoned by ſome of the Learned, to belong to Divine things, who put *Sacrament* for *Myſtery*, which is not outward or carnal things; but if your Sacraments (ſo called) in many places, be neither rightly adminiſtred nor received, it is a very ſad and unreaſonable thing to compel people to receive them where they are not rightly adminiſtred, or elſe to make them

ſuffer

ſuffer impriſonment or ſpoyling of their Goods, for not frequenting your Pariſh-Churches (ſo called) when in many of them there are no right adminiſtrators of thoſe things you would force men to, but ſuch as are in hypocriſie and ſuperſtition. (as is afterward confeſſed) again, its added, *viz.* **The portion of God is invaded, his Altars robbed of Tythes and Offerings, and holy things of all ſorts profanely and ſacrilegiouſly devoured,** &c.

To which I anſwer, many ſuch things have the Prieſts brought forth, & pretended for their own ends, as if their concernment herein were Gods concernment for them; but they were Robbers of God in the time of the Law, who with-held the Tythes from the *Storehouſe*, where the *Fatherleſs*, *Widows*, and *Strangers* were alſo to be relieved out of them, *Deut.* 14. and ſo whilſt the Law for Tythes, upon a Divine account, is owned by the Prieſts to be ſtill in force (though many of them have laid down that Plea) are not they guilty herein of this *Robbery* and *Sacriledge* (as they count it) and ſo condemned out of their own mouths, whilſt they claim Tythes by Gods Law, but will not ſuffer them to be diſpoſed of according to the end for which they were firſt given; for in the time of the Law it was ſaid, *Ye have robbed God in Tythes and Offerings, bring ye all the Tythes to the Store-houſe*, &c. *Mal.* 3. And What havock and ſpoyle have they made of many poor men, both in their perſons and Eſtates, by impriſoning many and ſpoyling their Goods, far beyond the value of the Tythes demanded, for that they for conſcience ſake could not put into their mouths, nor pay them Tythes, to ſatisfie their greedy inſatiable deſires, they judging that they have no right to them by the Law of God, for many reaſons; and that they proceeded from the Pope, in their being impoſed for the uſe of the Prieſts; for before were they not deemed pure Alms? whilſt they were a free gift to the Church (that was then) and for the relief of the poor in it (from whence was that ſaying in ſome old Laws derived, *viz.* of their being due to *God and holy Church*) till the Clergy robbed the Poor by procuring them into their own hands, by the force of Laws made in the times of Apoſtacy, wherein the profeſſed Chriſtians became eſtranged from the Life and example of the true Chriſtians and Miniſters. And while they force both the Tythes from people, and from many take more by manifold then the Tythe amounts to, why do they blame others for robbery, when they have ſo

356 robbed, ſpoyled and oppreſſed them, and have even burthened and cauſed the whole Nation to groan under their covetous practices and Antichriſtian yoaks, they being againſt Chriſt, and repugnant to his Law, and the innocent Example of his Miniſters, ſo that the earth is grown ſo ſick of them, that its ready to vomit them out, as it hath done, with many that went in their ſteps before them, and will do with all the workers of iniquity and Oppreſſors, who are partakers with them; againſt whom let the great *cry of oppreſſion* teſtifie in moſt Country *Goals* in this Nation, wherein many of the Innocent ſervants of Chriſt deeply ſuffered, either becauſe they cannot joyn with them in their worſhip, or maintain them. And againſt theſe *Oppreſſors* and *Perſecutors* (who have acted more like ravening Wolves, then either like God's People, or Sheep of his Paſture) we muſt confeſs Chriſt in principle and example, as he hath changed the Prieſthood of *Levi*, and diſanulled the Law and Commandement which upheld the Tythes, Offerings, and Altars. See *Heb.*7,8,9,10th. Chapters. And in the Light and Spirit of our God we know an *Altar*, one *Offering*, and a *Tabernacle*, *Sanctuary*, or *Houſe that's Heavenly*, which is the ſubſtance or Antitype and end of the outward or worldly *Sanctuary*, *Temple*, *Tythes*, *Offerings*, *carnal Ordinances*, &c.

And moreaver it's added, *viz.* **Our hypocriſie and ſuperſtition, open profaneneſs, and irreligion againſt God himſelf, and generally for our diſſolute and licentious and moſt unchriſtian converſation of all ſorts (moſt directly contrary to the righteous Laws and great Example of the moſt holy Jeſus our Lord) the Name of God is polluted, and his bleſſed Goſpel evil ſpoken of amongſt the adverſaries of Truth, through us; ſo that we need ſeek no further, the cauſe is apparent why the Plague is broken out amongſt us, God having threatned us in his Word as the people of Iſrael, that becauſe we will not obey the voice of the Lord to do all his Commandements and his Ordinances which he commands [illegible] he will ſmite us with a Conſumption, and with a Fever, and with a burning Ague, and cauſe the Peſtilence to cleave unto us, until he hath conſumed us from the Land; and thus much of the cauſe of the Peſtilence.**

Now you that have ſuch a large Confeſſion, and who are herein guilty, both of hypocriſie and ſuperſtition, open profaneneſs, and moſt unchriſtian converſation, of all ſorts, &c. which is the appa-

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ent cauſe why the *Plague* is broken forth; your own Confeſſion will ſtand againſt you in the Judgement, if you go on in that ſinful ſtate, and perſiſt in your unchriſtian converſation, which greatly appears in your unchriſtian proceeding againſt ſuch as are of tender conſciences, to *impriſonment* and *baniſhment* who diſſent from you, which they have ground enough for, againſt you, whilſt you act thus directly contrary to Chriſts example, *who came not to deſtroy men lives, but to ſave them*; and if you do not reform from theſe great iniquities and abominations, to remove your ſins out of the ſight of God (which you confeſs to be the remedy that remains) but ſtill go in your unchriſtian converſation of all ſorts, in which is included, your *perſecuting* and *oppreſſing* the *Innocent*, and the *Widows* and *Fatherleſs*, for which God threatned *Iſrael* with his wrath and indignation; it will fall heavy upon you, when you you do not only ſo, but alſo make many Widows, and Fatherleſs, and ſtrangers from their own Land (ſo far as you are permitted) by going about to *Baniſh* innocent men from their Wives, and Fathers from their children: does not this cry in the ears of the Lord? and may you not dread and tremble before the Lord God, and be afraid of his heavy Judgements and diſpleaſure, which you incur by theſe your iniquities? and if the Lord ſhould give you a little reſpite by abating the preſent calamity, and you thereupon harden your hearts the more againſt us, and think to perſecute us afreſh, know that aſſuredly, the Lord can fall upon you afreſh with his Judgements, which you cannot eſcape if you perſiſt without repentance and reforming; and though that many that are innocent as infants, and others (who have not contributed to thoſe groſs evils, and great provocations mentioned) may be taken away in the time of this *Calamity* and *Peſtilence*, do not you (who are our *Perſecutors*,) thereupon think to put the cauſe of it from your ſelves, you being ſo deeply guilty, according to your own Confeſſions; for all upon whom outwardly this may or does come, though occaſioning their death, are not guilty of the cauſe of it, as mentioned, for the Lords going about thus to *thin*, & thus to *depopulate* this *City* or *Nation*, both of many old and young, was firſt occaſioned by the great iniquities and crying ſins of *Perſecution*, *Oppreſſion* and *unchriſtian converſation* of all ſorts; but thoſe that are innocent, and the righteous who are taken away from the evil to come (which their enemies do not conſider), they are taken away in

mercy, as to them, and *their fear is not like to their enemies fear*, who are ſurprized with an *Egyptian fear*, and ready to be *conſumed* with *terrors*; who though the Lord hath ſmitten, and doth ſmite as in the dayes of old, yet they return not to him; See *Amos* 4. And furthermore, this following Confeſſion of your own I leave with you, touching theſe great and groſs abominations that are found among you, who perſecute us who are innocent herein, for our Conſcience and Religion, becauſe we cannot conform nor joyn with you in worſhip, among whom ſuch pollutions are found as is here confeſſed, *viz.* **The people of Iſrael committed whoredom with the daughters of** Moab, **and are there not many of the daughters of** England **too like to thoſe of** Moab? **and too many** Zimiries **amongſt us, whoſe fornication are notorious and ſcandalous in the ſight of the world, who care not to conceal their abominations, bluſh not at their crimes, but impudently boaſt and glory in their ſhame, and therefore no marvel if God himſelf ſtand forth to plague the Land for them: Add to theſe, that we have perhaps with** David **lifted up our hearts becauſe of the multitude of our people; magnified our ſelves, that we are a mighty and populous Nation, placing our confidence in the arm of fleſh, and aſcribing to our ſelves, and to our own ſtrength or skill, our valour or conduct, that honour and victory over our enemies, which God hath purchaſed unto himſelf for his own glory.**

Take notice of theſe your ample and large Confeſſions, and conſider your latter end, you that are herein guilty, both high and low, and how you have rejected the Lord God and his counſel, in confiding in the arm of fleſh, by which you and your Prieſts have gone about to ſet up and eſtabliſh your Religion, Church and Worſhip, by *perſecuting*, *impriſoning*, and *baniſhing* ſuch as are innocent and conſcientious towards God, in his Light and Spirit; though you confeſs, that in preparing your ſelves to leave this world, what one thing is more neceſſary *then a charitable heart towards all*, let God's witneſs in you all judge and teſtifie againſt you herein, whoſe cruel practices and unchriſtian-like proceedings againſt the innocent, manifeſts both your want of charity, love, and moderation, and natural affection: And as to the large Apology that's made for mens avoiding of the *Contagion*, as for not mingling the ſound with the ſick, but to ſhun and avoid the perſons and places that are infected, and that we ſhould be careful to avoid it, *&c.*

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But why do you then keep ſo many innocent perſons, both men and women thronged in priſons for their conſcienees, both in *London* and many other places, in theſe you reckon *dangerous* and *contagious times?* And whether doth it not appear to be rather out of a deſign to deſtroy them, then any charitableneſs, to impriſon ſuch perſons in or about this City (in ſuch a place of Mortality as *Newgate*, wherein men are liable to be infected or ſtifled till death) for meeting innocently together to ſerve and worſhip God in Spirit? What will be the end of ſuch, both uncharitable and inhumane proceedings againſt innocent perſons, to confine them in ſuch places of *ſlaughter* and *cruelty*? Let the righteous God judge in this caſe, who though he either can preſerve or take away mens lives as he pleaſeth (and hath wonderfully preſerved many of his ſervants in that place) yet it's quite contrary to the charity pretended by you, either to impriſon or confine harmleſs perſons in ſuch places, to *murder* and *deſtroy* them.

And now we ſee, that that cuſtom of the Prieſts, accompanying of the bodies of the dead unto the grave, which is accounted Chriſtian and laudible, and their commending them in decent manner to their Reſt (as is ſaid) and their reading and praying over the dead. This they are fain to lay aſide in divers places, for fear of the *Contagion*, which their ſuperſtition will not bear them up above, and ſo now they can plead for no more to accompany the dead, then is needful for their *Interring*. Herein they may ſee how they are put to it and confounded, and how the Judgement of God has appeared againſt them, and their *inventions* by which they have vexed him, till the *Plague* is broken forth, as of old, *Pſal.* 106. 29. but how have many of their Church exclaimed againſt the people called *Quakers*, for not burying their dead according to the Popiſh way, or their ſuperſtition and invention, which is counted *deceney*; and how in many places have the bodies of the dead been forced from them upon this occaſion? and not only ſo, but ſome of our friends at *Amerſham*, had both the corps rudely forced from them, and were lately impriſoned in *Buckingham-ſhire*, for accompanying the dead towards the burying ground, with unparalleld and unreaſonable proceeding againſt the Innocent, did cry through the Countreys. Many and innumerable are the injuries which we have undergone ſince we were a people; but we commit our cauſe

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to the Lord God, and desire him to judge and make decision in righteousness, between us and our *Oppressors*; and where yet a place of repentance remains for any of them, they may haste to find it, that remission of sins may be received, which we have sought and desired for our enemies, by often warning and informing them, as not desiring the death of sinners, but rather that they should return and live; but how many have slighted their visitation, and stopped their ears, and made their hearts as an Adament, as those that are hastning on their own destruction and perpetual misery, I leave it to the All-seeing and only wise God, and his just witness in all to determine? who will rebuke *Princes* and *Nations* for his own Name and suffering Seeds sake, with which I am a sufferer.

London, the 14*th*. day
6*th* Month, 1665.

G. W.

THE END.